

## CHARACTERISTICS OF THE MORES

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come in contact with heathen, Mohammedans, Buddhists, or alien forms of Christianity, they endeavor to put an end to polygamy, slavery, infanticide, idolatry, etc., which have been extruded from western Christian mores. In Egypt at the present time the political power and economic prosperity of the English causes the Mohammedans to envy, emulate, and imitate them in all those peculiarities which are supposed to be causes of their success. Hence we hear of movements to educate children, change the status of women, and otherwise modify traditional mores. It is another case of the operation by which inferior mores are rendered obsolete.

121. The art of societal administration. It is not to be inferred that reform and correction are hopeless. Inasmuch as the mores are a phenomenon of the society and not of the state, and inasmuch as the machinery of administration belongs to the state and not to the society, the administration of the mores presents peculiar difficulties. Strictly speaking, there is no administration of the mores, or it is left to voluntary organs acting by moral suasion. The state administration fails if it tries to deal with the mores, because it goes out of its province. The voluntary organs which try to administer the mores (literature, moral teachers, schools, churches, etc.) have no set method and no persistent effort. They very often make great errors in their methods. In regard to divorce, for instance, it is idle to set up stringent rules in an ecclesiastical body, and to try to establish them by extravagant and false interpretation of the

Bible, hoping in that way to lead opinion; but the observation and consideration of cases which occur affect opinion and form convictions. The statesman and social philosopher can act with such influences, sum up the forces which make them, and greatly help the result. The inference is that intelligent art can be introduced here as elsewhere, but that it is necessary to understand the mores and to be able to discern the elements in them, just as it is always necessary for good art to understand the facts of nature with which it will have to deal. It belongs to the work of publicists and statesmen to gauge the forces in the mores and to perceive their tendencies. The great men of a